

Rajarshi Shahu Maharaj's Perspective and Contribution to Education

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Abstract:

Shahu Maharaj is one of the leading personalities whose contribution to society, education, art, and culture is best for uplifting society in the 20th century. Rajarshi Shahu Maharaj was a torchbearer for upcoming generations through his tremendous work for education, art, culture, society etc. The present research paper is to shed light on Shahu Maharaj's perspective and contribution to the education sector. Rajarshi's focus ranged from liberal education to technical education and from the education of untouchables to the education of the girl child. He expanded access to education for all regardless of caste and creed. As a result, the literacy of Karveer Sansthan increased. A craving for education and an affinity for technical education arose. Caste discrimination has loosened a bit. The student hostel movement has been beneficial in this work. This was a part of Rajarshi's educational campaign.

Introduction:

Shahu Maharaj is one of the leading personalities whose contribution to society, education, art, and culture is best for uplifting society in the 20th century. On 17th March 1884, Shahu Maharaj was adopted by queen Ananandibaisaheb, a widow of 4th Shivaji Maharaj, Karveer Sansthan. Before the adoption ceremony, Shahu Maharaj spent his childhood days in Kagal jahagir (constituency). His original father Abasaheb Ghatge has dealt with various public issues like land, education, library, transport etc. By working as a jagirdar and then as a political Regent of Kolhapur Sansthan he became very popular among people. By following the legacy of his father as well as of Karveer Sansthan after his coronation in 1994, Rajarshi Shahu Maharaj became a torchbearer for upcoming generations through his tremendous work for education, art, culture, society etc. He started new policies of education for people.

The objective of the research:

To study Shahu Maharaj's perspective and contribution to the education sector.

Research Methodology:

In the present research paper, Descriptive research methodology has been used based on secondary sources. Edited books, reference books, research papers, and Internet websites have been used as secondary sources.

Discussion:

Maharaj ruled the kingdom for 28 years from 1894 to 1922. In terms of educational upheaval, these twenty-eight years can be divided into two periods of 10 and 18 years respectively, 1894 to 1904 and 1905 to 1922. In the first period, the expenditure on education is less and in the second period, it is seen that it has gradually increased. It can be seen that Rajarshi paid special attention to the primary and secondary levels of education to form a firm ground for the future building of education.

Maharaj ensured the availability of education for all people belonging to different castes as well as distant place students. Along with funding and supporting education for the students of different castes and communities he started various boarding and hostels for different castes for the facility of accommodation and food. Eg. The Victoria Maratha boarding house (1907). In his tenure, more than 20 hostels started in Karveer Sansthan and Kolhapur becomes an Education hub.

In the Free and Compulsory Scheme of Primary Education, clear rules were laid down regarding the arrangements for the construction, maintenance, income-expenditure etc. of schools. Schools were started wherever available places for schools were available in the villages, be it temples, chavdis, or Dharamshala by an order dated 28 May 1993. Initially, writing, reading and mathematics were taught in these schools.

An order dated the 7th of April, 1917, "School buildings should be cleared and cleared by village workers just like the Chavadi building. Schools are used only in the village. For this, the attention of the villagers must be paid to the repair of the school and the planting of trees." His attitude to involve the public in his work is an important factor in the success of his work.

Rajarshi says in the decree regarding sending children to school:

"Parents should send their children to school within thirty days from the publication of the list of children of suitable age for education. If anyone wants to appeal against the such list, he should do so within thirty days. If the children do not come to the school within seven days from the scheduled date of coming to the school, then the names of such children and their parents should be reported by the headmaster of the school to the case officer. The case officer should summon the parents of such children. Listen to them. A fine of one rupee should be imposed on each child if the said joint is not given. This fine should be done every month until the children come to school... If the children's help is needed for the urgent work of the parents, such as farming, the child can be kept at home for fifteen days. However, due consideration should be given to the schoolmaster. If the children fail to attend and the parents are at fault, a fine of two annas on the first occasion: and a fine of up to one rupee on each subsequent occasion. "

According to Maharaj, the teachers must know some English, so it is the intention of Huzur (Sansthan) to appoint as many English-speaking teachers as possible in these new schools. These teachers are to be appointed by taking a fresh examination and appearing in the above category.

An order on March 10, 1918: 'These include the certificate of good conduct required by the teacher, the age requirement of under twenty-five and the system of filling up the seats sequentially to those who pass the examination is an indication of sheer merit.' From it, one can see the pure, pure and prudent educational vision of Rajarshi, apart from this, one can also find a good sense of where to maintain and hold part of one's belonging.

On August 16, 1918, the Education Tax Act was passed. Accordingly, the "Education Tax" was imposed on the members of the Karveer Sansthan with an income of more than one hundred rupees - doctors, lawyers, moneylenders, enforcers, Inamdar, etc. Apart from that, in villages with and without municipalities, an annual 'education tax' of eight annas and one rupee respectively

was imposed for the implementation of this scheme. A levy order was also issued. The peculiarity of this decree is that it does not impose taxation on common people. For the weak the strong must give, bear; this is the vision behind it. These are experiments in education as well as economics.

Maharaj continued to make widespread use of general means of education such as scholarships, prizes, and grants. Rajarshi's order dated 25th June 1919 has said that '10 scholarships for students of untouchable castes coming to Talathi class for three months with a salary of Rs.8 per month have been granted.' On the occasion of Shrimant Akkasaheb Maharaj's marriage, Rajjayoni started two scholarships namely 'Shriradhabai Akkasaheb Maharaj Scholarship' and 'Srinandkuvar Maharani Bhavnagar Scholarship'.

Rajarshi also realized the importance of library resources in the work of educational enrichment. In this regard, it is mentioned that he gave Rs. 250 to the Ferris Medical Library in 1910-11 and Rs. 366 to the Law Library in 1913-14. There was a 'Pustak Pedhi Yojana' to provide books to students in schools and colleges from the interest of library funds raised for general poor students.

Along with compulsory education, Maharaj started reservation policies to ensure equality among people. He tried to strengthen the faith of the first generation of the newly educated in education by providing employment to them, as well as keeping reserved seats in jobs.

At the beginning of the year 1918, Shahu Maharaj established a special separate department for compulsory and free education in the institute. He appointed senior officers, "Director and Educational Inspector". The Maharaj also announced that this account would remain under his watch.

An 'Infantry School' school was started to impart military education. Knowing that a teacher is not omniscient, he also needs training, so Maharaj opened a 'Teacher Training Center' for them. This training was for six months. The plan was to train twenty teachers every year. Subjects like Arithmetic, Marathi Language, School Maintenance and Management, Teaching Methodology, Literacy and Writing and Direct Teaching were taught in the class. Finally, there was the exam. Similar to this was 'Patil School'. In it, village workers, police Patils, etc., should be given education on general public expenditure, law, etc.

Concluding Remark:

Rajarshi's focus ranged from liberal education to technical education and from the education of untouchables to the education of the girl child. He expanded access to education for all regardless of caste and creed. As a result, the literacy of Karveer Sansthan increased. A craving for education and an affinity for technical education arose. Caste discrimination has loosened a bit. The student hostel movement has been beneficial in this work. This was a part of Rajarshi's educational campaign.

There was no limited approach, but rather an attempt to inculcate an unprecedented craving for education in the minds of the masses. The policy decided by Rajarshi, the vision adopted and the efforts made are proof of its educational inclusiveness.

According to Shri S. S. Bhosale, This educational movement of Rajarshi stood on three foundations:

(1) Providing educational facilities, the establishment of educational institutions, assistance to educational institutions, combination of various educational activities etc.

(2) Facilitating access to education by providing student hostels for different castes, encouraging hostel-based education and eradicating barriers like caste discrimination.

(3) To create an unprecedented craving for education in the mind of the common man, undermining his manifold backwardness.

For this, comprehensive social education was the main formula, and many smaller formulas were added to it. The establishment of primary and secondary schools for boys and girls, night schools, training schools, Kshatriya Vedic schools, Patil schools, Arabic schools, infantry schools or satyashodhak schools etc. were put forward as the main formula of universal, comprehensive social education (Mass Education).

Rajarshi's work in public education was unique and extraordinary. It was not limited to Kolhapur state only. Rajarshi had no intention of not doing so. So he did substantial work even outside Kolhapur. Rajarshi was the ex-officio president of the Deccan Education Society. Rajarshi generously helped organizations such as Shri Udaji Maratha Boarding of Nashik, boarding of Bajari Samaj and boarding of Somvanshiya Samaj and Chokhamela Boarding of Nagpur.

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